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Zions Herald

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Her Book Just Lacks Ballyhoo!

March 7, 1951

FROM COVER TO COVER

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READERS WRITE

Salary Freeze

Let me commend you for investigating the government's position regarding the freezing of ministerial salaries and for bringing at this critical time the decision of the Economic Stabilization Commission to the attention of the church. This decision has not only immediate but far-reaching implications for the whole philosophy of church and state, especially as it relates to our own Protestant group and practices. The decision should be vigorously protested both because of its revolutionary nature so far as the church-state relations are concerned in America, its unfair and discriminatory provisions and its un-American thesis from the standpoint of all our traditions.

Unless the church can find some way to have an active part in policy-making in Washington before such unfortunate decisions are determined upon, only grave results to freedom and religion can be expected.

Bishop Fred P. Corson,
Resident in the Philadelphia Area of
The Methodist Church.

Likes Our Fairness

Having lived in the Near East for some 12 years, and visited Palestine many times, my interest in the new State of Israel, set up by the United Nations, has been of long standing. Any one with open mind who saw that land during the long and weary years of its subjugation by the Turks, and then witnessed the miracle of a land reborn, culturally, economically, socially, and in its physical and spiritual awakening, would feel respect and admiration for the heroic men and women, through whose sacrifices this miracle has taken place.

It has been unfortunate that so many Christian publications have taken from the first an antagonistic attitude toward Israel. How deeply our Jewish friends feel this only one who is in the intimate circles of their confidence can know. Fear of the Moslem world, connections with our big oil interests, and missionary and educational work chiefly with and for Moslems influence strongly this point-of-view. At times it has reached fanatical intensity, so that it is difficult to separate the attitude from anti-Semitism.

Because Zions Herald has been one of the few religious publications which has dealt fairly and objectively with this whole problem, I have long wanted to congratulate you. Your news reports and your editorial policy has encouraged many of us, Jews and Christians, to believe that there are many Christians who are friendly to Israel in her hour of need.

It might interest your readers to know that over 250,000 students are now attending Israel educational institutions, including schools of higher learning. Among these there are more than 25,000 Arab pupils in more than 90 schools employing 500 teachers. There are now some 700 elementary schools in Israel.

Though the Jews have been deprived of the beautiful buildings of both the Hebrew University and the great Hadassah-University Hospital, due to the refusal of the Arabs to sign any peace, these institutions carry on in wholly inadequate buildings. In many of the clinics one sees more Arab women and children being served by Jewish nurses and doctors than Jews. The life expectancy of an Arab in Iraq is 26; in Israel it is 46. One wishes that such items might be published in missionary and religious publications which rush into print with every unfavorable incident connected with Israel, and many of these statements I know to be false.

S. Ralph Harlow,
Smith College, Northampton ,Mass.

Born There

I was much interested to read in Zions Herald the announcement of the centennial observance of the Methodist church at Woburn, Mass. As the Psalmist would say, "This man was born there." I spent the first eight years of my life in the Hibernian city of Woburn. Then we moved to the hills of New Hampshire. My church life likewise began in Woburn, and it occurred to me that I might perhaps be the only one who had personal reminiscences of the old church. As Thomas Hood would say, "I remember."

The church building itself was unique. It was one of those ecclesiastical architectural dreams with stores on the first floor that were supposed to be a source of income, and the sanctuary was on the second floor.

It is concerning the *folks* who worshipped there, the *preachers* and the *laymen* of whom I would write. The first preacher I recall was N. B. Fiske. I do not remember his sermons. I do remember his whiskers. I remember, too, taking a horsecar ride with my mother and meeting on the car our smiling preacher. When he found where we wanted to get off, he rang the bell for us — a kindness that did not go unnoticed by a small boy.

The second preacher that I recall was M. A. Wright and he was a regular Santa Claus in his hirsute attachment. It was while he was our pastor and his wife was his able helper that there was Decision Day in our Sunday school. I looked at it all wide-eyed and wondered why so many people were crying. If being a Christian was such a happy experience, why were so many young people weeping?

The next preacher was Lyman D. Bragg; later he was my fellow member in the New Hampshire Conference. I loved him very much! While he was in Woburn he organized the children's meeting which later became the Epworth League. In that young people's meeting, I first gave expression to my Christian purpose and have always considered that my Christian life began then.

Finally came Hugh Montgomery, temperance crusader and militant minister.

I recall a number of devout laymen who being men when I was a boy have naturally gone ahead to the land of the leaders. Copeland who was Sunday school superintendent; Wilson who was a faithful trustee; the Greydons who were always busy about their Master's business; Atwood who sang in the choir and his daughter who was my teacher; Thomas Heartz and his interesting family, and others whom I love to remember.

(Rev.) Raymond Huse,
Atkinson, N.H.

Editorials

I have enjoyed particularly your editorial writings of late. We get very favorable echoes from the laymen here who are now new subscribers to Zions Herald. Words of praise to you are definitely in order and should be coming in from all sides. Your keen, fair middle-of-the-road analysis is both heartening and informative. Keep up the good work.

(Rev.) John A. Redmond,
Niagara Falls, New York.

Theology And Faith In Immortality

D. HAROLD HICKEY

From a paper written by the late Rev. Charles S. Otto and read before the Boston Clerical Club.

THEOLOGY IS THE ONLY ground for immortality. Science adds no proof. Philosophy gives very little light. It is only when the scientist and philosopher become theologians that they speak with impressive tones on this question. The purely scientific and purely rationalistic spirit, is speculative (that is investigative) and yet we have never been able to refute that old statement that man by searching has never found God.

Jesus, the scientist, says that the world has come into being by condensation. At its beginnings the universe has become a finite picture whose dimensions are a certain amount of space and a certain amount of time. The protons and electrons are the streaks of paint which define the picture against its space-time background. Traveling as far back as we can brings us not the creation of the picture, but to its edge. The creator of the picture lies as much outside the picture as the artist is outside his canvas. Discussing the creation of the universe in terms of time and space is like trying to discover the artist and the action of painting by going outside the picture. Science can neither prove nor disprove the spiritual nature of the world ground.

Our philosophers do encourage us in our faith when they claim that spiritual values such as love of truth, love of beauty, love of goodness — these values that transform mere existence into triumphant living — must be immortal. The question which characteristically arises out of our concern of the destiny of the spiritual values of man, is: "What is going to happen to them? Are they to perish in the fatal refrigeration of a congealed planet or do they have a continuing existence that even the death of a planet can not destroy?"

After we have scanned all the arguments of the philosophers, we must turn from them with something of disappointment. If we cannot find ground for belief in science and but little in philosophy, what is left? The answer is faith. The real ground for our hope for immortality is a personal God. If you take away a personal God, you take away immortality. Likewise, if you take away immortality of the soul, you also take away the personal God. Mind masters the world and the boundaries of its masteries are unknown.

THE CONTINUANCE OF spiritual values postulates the existence of personalities to express them. One might as well talk about the continuance of gravitation if there were no physical relationship in which it could operate, as to speak of abiding love for truth, beauty, goodness, without personalities in whose fellowships such values have their only meaning. Only persons love, see beauty, seek truth, crave goodness. If personality finally perishes at death, then in the end, upon a dead planet, all spiritual values which here we experience and create will vanish away.

The ground for our hope in personal immortality is found in the revelation of Jesus Christ. The early Christians attained unto this triumphant faith, not by contemplation of their own soul, but by the contemplation of Another who had been nailed to a cross and had later walked out of a tomb. These early followers came to believe through Jesus Christ in a God of love. Such a relationship to them could be nothing less than eternal. "Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions." If that were taken from me, my greatest confidence is gone.

THE WAY TO BE SURE of immortality is to assume it as one of the fundamental facts and build our lives upon it. This is real faith and it too makes sense of life. If there is a future life, then the universe is rational; otherwise not. The eternal years are needed for justice for the hopeless millions; armies of sufferers who have had no chance here. We have a desire to grow to the infinite, and before we are fairly started the end comes. We start a masterpiece but before the outline is drawn we are gone. Nothing is complete here, inequalities never adjusted, wrongs never righted. Common sense declares that the resurrection corrects these things. For all there is a day after today. If we go into nonentity, this is a lying universe. It equips us with powers we never use, fills us with longings that are never satisfied and freezes hope at the bottom of our hearts. When we try to live by this theory, we find that it does not work. If we assume that there is a life beyond the grave, if love is at the heart of the universe as our Christian doctrine teaches, then the universe is not a fraud and the deepest instincts of our lives are satisfied.

We have argued about eternal life; we have theorized about it. Suppose we stop speculating about the immortal life and by faith begin to practice it. That is the type of life that we know ought to continue forever. "Every man that hath this hope in him purifies himself. The result it produces in human life is the best proof of immortality.

WHO COMES?

Claflin Keyes

Who comes, . . . through light and shade . . . down
palm-strewn way?
A Man alone, in mother woven white!
The ass's colt with foot-steps light
Treads palms and garments spread for Him to-day.
Through multitudes' acclaim, . . . hosannahs gay,
He dimly feels Gethsemane by night
When He, by all He loves deserted quite,
Will be betrayed by traitor's kiss, . . . for pay!

Yet His forgiveness looks from loving eyes,
Though cognizant of agony to be, . . .
Though through the shouting He hears "Crucify!" . . .
With love divine for those for whom He dies,
Beyond the brutal cross His soul can see
The glory in the "third day's" morning sky!

What Does Revolution Mean In Asia?

JAMES K. MATHEWS

From this mid-century point, we view our world with dismay but not with despair. What promised to be the "Century of the Common Man" appears to have become the "Century of the Confused Man." This is a confusion with which Christians must not allow themselves to be contaminated, as becomes those to whom "God gives not a spirit of fearfulness, but of power, and of love, and of self-control."

Turning to the Asiatic mainland, we find it in revolution indeed. The "changeless East" has changed! One need only call the roll of the nations.

We look to *China.* There is an old Chinese proverb which runs: "There are things which cannot be imagined, but there is nothing which cannot happen." Today those words are being fulfilled in our ears. We dislike the claim of the Communists to have "liberated" China, to have set up a "democracy" in the form of a *Peoples'* Republic; but there has occurred a revolution of such magnitude that China has been shaken to its very foundations in a manner which has no parallel in all its long history. This has happened against the background of two decades of war and an atmosphere of such weariness and misery as to cause people to acquiesce in anything as not being worse than what already existed.

The facts in China seem basically to be these: the Communists have an unshakable hold on nearly all the land; they have great confidence in their power and capacity to develop the country; they have gained great momentum; there is virtually no organized opposition; the movement is not Chinese Communism but international in its variety. Dr. Searle Bates has pointed out: "Surely this is one of the strangest phenomena of our times: that a German Jew, writing in the British Museum, basing his work on British factory inspectors' reports for the years 1825-45, could turn out a volume which 70 years later could produce a revolution in the most agrarian and least industrial country of Europe, and a hundred years later operate in the rural, agrarian, Confucian society of China." But that it what we have seen!

Indo-China we find one of the two colonies remaining in Asia. We regret that the French did not at an earlier date have the courage to do as the Americans, British and Dutch did before them — relinquish their colonies in Asia. Today Indo-China is variously described as "a powder keg" and "a factory for manufacturing Communists."

Malaya is the other major colonial area of Asia. It is torn by unrest caused by Communist and racial tensions. It is perhaps symptomatic that in a Chinese school in Singapore there was at the front of the classroom when the pupils went home one evening a picture of Chiang-Kai-Shek; the next morning when they returned it had been replaced by that of Mao tse Tung. It is also symptomatic that young missionaries further up the peninsula stated that they felt they were on the brink of a volcano.

We look to *Burma* and find it torn by a complex pattern of civil strife. A few months ago one could not obtain a life insurance policy outside of Rangoon itself. The government ministers there were gathered in homes in an area surrounded by barbed wire and affectionately known as the "bird cage." Conditions are better there now, but the country is far from being out of the dark woods.

Coming to *Pakistan,* we find a nation divided into two parts. East Pakistan is seething and has always been a tender spot. West Pakistan is quieter, tremendously conscious of new nationality. It is undecided as to whether to have a revolution in reverse and become a theocratic Muslim state, or to have a genuine revolution and to become a modern democratic state.

India is still in its birth-pangs. She, too, is undergoing the most fundamental changes. But she is one of the bright spots of Asia and the world today. Her leaders and people are democratic in tendency, and the land is a tremendous potential force for good in our world. Her voice in the family of nations has been a voice for peace. Will India go China's way? This is far from inevitable. In large measure it may depend on certain forms of immediate and adequate aid from the United States to strengthen the hands of the present liberal government.

After this rapid survey we ask ourselves: What does it mean? It is not all bad. It is a commentary on our times that when we hear the word revolution we see red! Much, however, that is hapening in Asia has nothing whatever to do with communism, but represents the legitimate and inevitable longings of mankind. The ferment is there in spite of Communism.

In revolutionary Asia we see two trends: One is the urge toward freedom. One of the great facts of our time is that since World War II more than a fourth of the world's population in Asia have received political freedom. Five empires have crumbled. We have called it the end of imperialism. The irony of it is that while a fourth of the world's people received their political independence, another fourth of the world's population in China and in Eastern Europe have lost their freedom under a new form of imperialistic domination. Independence has been a sobering experience, for these recently freed lands have discovered that that experience itself has not solved all their problems. But there has been evidenced a genuine urge for freedom and a desire for

"One of the reasons that Catholic clergymen can speak with such unequivocal authority about the intimacies of family life is because they know so little about it. With Father O'Conner it is a theory. With Father Wagner it is a technique. And there is a difference."

* * * *

"The Word in Season," by H. Hughes Wagner. Abingdon-Cokesbury, New York, New York.

ding exploitation both from without and from within. metimes the agitation has been overdone and a strong ltural nationalism has asserted itself.

The second trend is an urge toward the better life. If se words do not seem convincing from me, perhaps they ll from Eugene R. Black, president of the International nk for Reconstruction and Development: "The most nificant fact of our time is the discovery by the peoples Asia that poverty, disease, and despotism are not predained." The stability of Asia has for a long time rested the patience of the masses, who have been willing to ffer great hardships. Now the patient ones are becomg impatient. These two urges, then, are the great dymic forces operating in Asia today.

WITH RESPECT TO THESE forces I wish to make three observations. The first is this: that hereas traditionally the West has been optimistic and the st considered pessimistic in outlook, today the situation to a considerable degree the reverse. There is in Asia day a fairly widespread spirit of hope.

The second observation is: that we Christians have a reonsibility for the revolutionary situation of Asia. We rk among the exploited peoples of earth. We cannot among people who are virtual slaves with a message at their proper rule and destiny is as children of the ring God, without releasing forces within their breasts hich will not yield until they are satisfied.

The third observation is: that Communism is not the al dynamic force in Asia, but is merely a channel for e legitimate longings mentioned above. To people with ese urges the Communists come with their specious omises of deliverance and satisfaction. Freedom does t mean the same in East and West. To people who ve won political freedom, Christians must bring that ller message and satisfaction which comes through the ne who came to make men free indeed. Someone has id: "Hungry people do not enthuse over freedom of eech and of press."

How fares the church in these lands at such a time as is? It must be recalled that Christians are in a minority d in this very fact lies a large measure of their problem. evertheless, in China we find a worshipping, witnessing urch, renewing its inner life, adjusting itself under terble pressures to the new day. Can it maintain its ingrity under such circumstances?

In Burma we find the minority church facing a possible nger of submitting to this minority status and so beming static. At the same time, there is to be found there determination to advance for Christ and His church en through storm. As for India, there is a danger that minority may be swallowed up by the predominant indu culture. It is being dinned at Christians twentyur hours a day that all religions are the same. They are danger of surrendering the uniqueness of the Christian ith and life.

What then may we do? Our present situation is charged ith danger. This danger consists not just in what events ay do to us but in how we respond to events. If Chrisns are to exercise leadership in this revolutionary world ere are certain dangers which must be avoided.

There is first of all the danger that we may at this time forsake our Christian brethren in Asia. We may do this by failure to apppreciate the pressures which they face. It does not help the situation, for example, when a missionary in China decides with great heroism and personal sacrifice to remain in that land to give such Christian witness as he can as long as he can, if some misguided person at home calls him a Communist for doing so. Asia is not a lost cause. Both as a nation and as a church we must do all we can to save it.

The second danger is that we may lose hope and take counsel of our fears. This is unbecoming to us as Christians for we worship Jesus Christ the Victor. Perhaps we may be helped by such an attitude as that of a Burmese Christian leader: he said that perhaps Communism was a hammer which would finally break down the impregnable wall of Buddhism so that the Gospel would have a greater chance than ever before.

The third danger is that we may fail to see the hand of God in the events of today. What a shame if we do not heed what He may have to say to us. Perchance His word will be a word of judgment. If so, shall we not face that judgment and so enjoy the blessing of His judgment.

Lastly there is the danger that we may lose sight of the essentially revolutionary character of our own faith. What is more revolutionary than the New Birth? What is more revolutionary than the leaven which transforms the whole? What is more revolutionary than the early church when closest to its Founder and truest to its genius turned the world upside down? When we forget this revolutionary nature of Christianity, when we try to enshrine and so make ineffective certain aspects of our faith, we often merely enshroud them. We forget that Christian truth cannot be garmented in grave clothes. The transforming nature of the Gospel is forever breaking forth from whatever tomb it may be laid in.

WE MAY BE CALLED UPON, as our Christian brethren in China have already been, to emphasize what we have left when all the "things" we have treasured are swept away. Many individuals in concentration camps have had to face that problem individually. We may have to face it collectively.

What do we then have left? We have a faith that overcomes. We have a fellowship that ignores curtains, whether of iron or bamboo. We have a Spirit who guides, comforts, and unites us even in such times as these.

With what presumption I have endeavored to encompass Asia in 20 minutes! Perhaps the sum of the matter is to be found in this story:

In Hyderabad State, 25 years ago, our Methodist preachers and missionaries were stoned out of a village by Muslims. One Methodist layman bears to this day a five-inch scar on his head in memory of that event. Through the years he would say, "We do not have a church in our village, but I have a church in my heart." Within the past year that church in his heart has taken shape in stone and mortar in his village. Part of the cost of the same has come from the Christians there, and part from the Muslims who did the stoning a quarter of a century ago, and part from churches in this country.

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Spankings We Don't Mind

Two weeks ago, after a number of careful investigations with the Economic Stabilization office in New England, your editor reluctantly reported that as of that moment, ministers and other employees of religious and charitable organizations, did come under the salary and wage freeze announced by the government. We saw no justice in the ruling and said so in the editorial, but in honesty and in the light of the ruling we felt obligated to report it to our readers.

Soon the mail began to come in — most of it clearly marked "not for publication" — but full of spankings and other forms of Christian criticism. One district superintendent reported that in an official board meeting where the editorial was quoted in opposition to a proposed salary raise, he said, "I don't care what the editor of ZIONS HERALD says, he's wrong and we're not paying any attention to him." What the district superintendent did not say, however, was that the editor was not making a ruling but was reporting what was then the ruling from the Economic Stabilization office.

The pleasant turn in events was reported to you in last week's ZIONS HERALD, for just as we went to press with that issue the exception of church and charitable institutions from the freeze was announced from Washington. We hope it came in time to help many official boards do something about the inadequate salaries that are being paid in most of our churches. Certainly no minister wants a salary that is beyond reason, or that is out of balance in his community; he does not want to be a person of "special privilege." He deserves, however, a salary that is consistent with the greatly inflated costs that he must meet and that is consistent with the kind of service he is rendering.

We are glad that the editor's mail was full of spankings on this issue. The fact that the editorial was written, however, may have had a little influence in getting Washington to make a decision, we are reliably informed, and if it did any good, we are glad to have helped!

Where Is Integrity?

Some of last week's news included: a report of the glib way in which President Truman passed off the accusations about a $9,450 mink coat given to a White House secretary involved with the Reconstruction Finance Corporation; the revelations of the Senate's Crime Investigation; the open defiance of law and order by the Capone, Costello, Adonis and Luciano gambling and racketeer syndicates; the accusations made to the effect that the governors of Florida and Missouri accepted "contributions from known gamblers;" and the walk-out of labor from the defense agencies. It was about as old-fashioned as Babylon, but showed some new twists on some well-tried theories on how to sin even more magnanimously.

The three-way split in national political leadership may be responsible for much of our nation's current malady, or it may be that our moral integrity has been a casualty of the hot and cold war of the hour. The fact is, however, that whatever may be the cause, we are at an all-time low. If there is a churchman anywhere who does not recognize the clear call to action created by this situation, then we confidently believe that such a man has ceased being a churchman. St John should don his ugly animal skin and point his finger at us and shout into our ears, "Repent ye, the kingdom of heaven is at hand!" St. Paul should haunt us with his call for humility. The words of Jesus "these things I command you, that ye shall love one another" should be viewed as a command, and not as a pathetic plea.

If we are to restore moral integrity it must begin with us. We must have confidence in ourselves if we are to have confidence in others; others must have confidence in themselves, if they are to have confidence in us. The breakdown in simple man-to-man relations and the glib reliance on laws is a symptom

a moral breakdown. The walk-out by organized ›or from the government's defense program is sure- related to this basic spiritual disease.

The churchman is faced with a whole list of spe- ics if he is to restore moral integrity throughout the ıd. He must be able to detect corruption on a per- nal level before he can begin to understand it on a ıtional level; he must have his righteous indigna- ›n aroused and point to sin and call it by name; : must be willing and able to be happy though un- ›pular; he must be able to look after the stranger ithin the gates, and help his hungry brother; he ıust be one who generates confidence because he lives ghtly; he must be able to sing the songs of faith in strange land; he must assume responsibility.

If there is anything worthwhile to come from the ırrent Lenten season, it will be a combined sense of pentance and high resolve. We cannot be half ›rrupt and half good. Jesus said, "The thief cometh ›t but for to steal, and to kill, and to destroy: I am ›me that they might have life, and that they might ave it more abundantly." Clearly we must choose des: the thieves have had rather easy going and a opular following, and with them there is no moral ıtegrity. You and I must decide on which side we ill be.

Taking It Either Way

Last week when Dr. Harold C. Case was en route › Boston to begin his duties as president of Boston Jniversity, Warren Carberg of *The Boston Post* went ut to Buck Hill Falls, Pa., to meet the Cases and et a "scoop" for his paper. Warren Carberg is a ood friend of this editor and has offered his "Case tudy" to us for publication in ZIONS HERALD. We vill begin the series of three stories in next week's ssue. In sending the first story, Mr. Carberg said, Harold Case is a great guy and I predict he and his harming wife will take Boston like Sherman took Atlanta, or like Grant took Richmond."

We report what Reporter Carberg said because it epresents the kind of objective judgment all of us ıre looking for as we meet and greet the president of ı great university. The prospect of a decline in en- ollment and serious financial problems make Harold Case's entrance into his new post a serious and sober- ng experience. The fact that the eyes of the whole educational and church world are upon him as he ›egins his momentous task is obvious, but we believe hat Harold Case is ready and willing and able to do what must be done in the years ahead. We will look to him for leadership and for churchmanship as he fulfills Warren Carberg's prophecy, ". . . he and his charming wife will take Boston like Sherman took Atlanta or like Grant took Richmond."

Is It Getting To Be A Habit?

John Howard Melish is no longer rector of The Church of the Holy Trinity in Brooklyn, N.Y. This man, whose entire career has been closely identified with liberal and prophetic preaching, is now 76 years of age and is ousted from his rectorship by a decision of his bishop, sustained by the civil courts. Dr. Melish says of it, "What these men have done in securing the injunctive power of the state to enforce an ecclesiastical decision, in direct contravention of the specific canon law of our church, establishes a precedent of state interference in church affairs that endangers the freedom of every minister and congregation."

Two years ago Dr. Melish's bishop demanded his removal because of the pro-Russian activities of Dr. Melish's son, who was serving as assistant to his father in the Brooklyn church. The vestry of the church at that time concurred with the bishop's decision, but after the annual meeting of the parish, the new vestry rescinded that vote and asked that the Melishes remain as rector and assistant rector. The bishop and the chancellor of the Episcopal diocese then took the case to the civil courts despite the attitude of the congregation and its vestry, and the courts have sustained the bishop's ruling. There was no ecclesiastical trial, but simply a bishop's decision sustained by the civil courts.

The courts are gaining a reputation in the business of making decisions regarding ecclesiastical matters: the famous case of the stopping of the merger of the Congregationalists and the Evangelical and Reformed Churches took place a little more than a year ago and, for the present, no further attempts may be made to establish that merger because of that court decision.

In the Melish case it seems clear that the civil courts are sustained in their decisions. The Supreme Court of the United States has refused to review the matter, and this means that the New York State Supreme Court's decision stands.

Churchmen have a right to ask, "Is this getting to be a habit?" If so, then perhaps we should re-examine our existing church laws and see if they are too weak or too confused to be effective in settling ecclesiastical disputes.

How Did Jesus Face Death?

CHARLES M. McCONNELL

Church School Lesson For March 18th.

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MARK 14: 32-36.

Ready To Die

A great philosopher once made this very obvious remark about death: "The death rate is still one apiece for us all." This being a fact, we can prepare ourselves for death with a reasonable certainty that sooner or later we will "pass on." There is a wholesome democracy about death which is rather comforting. We do not have to be elected or selected or chosen by lot, for the scythe of death mows the meadow to the last blade of grass.

There are certain very necessary preparations which one might as well make in advance for the coming of death. To avoid needless litigation and dispute over property and goods a will is advisable. It is also advisable to pick some spot suitable for burial. This ceremony may be waived if it seems a bit gruesome. One great man now living at the age of ninety-four carries with him a one hundred dollar bill with instructions to bury him where he dies. The fact that he is a world famous authority on horticulture and travels even now over the desolate parts of the world in search of plant life, adds a touch of necessity to this forethought about his burial.

Getting ready involves more than making some necessary plans for one's earthly possessions and funeral arrangements. The preparation of one's spirit for entrance into another world is what we are considering here. This raises the whole question of personal immortality.

We waive all considerations of immortality beside the one given us by Jesus Christ in these words which have given hope to millions: "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you that where I am there ye may be also."

If we believe this to be true, death merely becomes a moving day. The way to get ready for death is to be ready to move. The deeper preparation is a spiritual one and a Christian spirit can live through the moving process.

How Jesus Faced Death.

Jesus showed us how to face death. We must remember that Jesus did not live half of his life expectancy. He died at the age of thirty-three and literally gave his life for a cause greater than life itself.

The main business of living is finding something worth living for and then living for it every day. Jesus found his purpose of living early and announced that he "must be about my Father's business." And he did not mean working in a carpenter shop in Nazareth. This was merely a means to an end, and the purpose of his life was making God known to people. When it became necessary to reveal the nature of God by standing for his life purpose at any cost, even that of death on the Cross of Calvary, Jesus willingly gave his life.

It was at a place called Gethsemane that Jesus gave us the secret by which he faced death as a Christian should. It was told by one of the biographers of Jesus, in these words: "And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will but what thou wilt."

The lesson of how to die in a Christian way was hard even for the disciples of Jesus to learn. While Jesus was preparing to die on a cross, his disciples were behaving rather shamefully. One was cursing and swearing and saying, "I know not this man." Some were sleeping and others were watching "afar off." They had not yet learned the meaning of living the Christian way of life even up to and including death itself.

We need not be critical of these early disciples of Jesus. They did not have two thousand years of Christian history behind them to bolster their faith and clarify their thinking. They were new at the business of living the Christian life and they finally faced death without a trace of cowardice or fear. Like their Master, they too died for their faith as Christians should.

Sacrificial Dying

Martyrdom is not confined to Christians. Men die for their beliefs without the slightest hesitancy in many fields of human activity. After all possible allowance has been made for coercion and forced fighting, the million casualties dead and wounded in Korea since last July on the side of the Communists died for their Communistic faith or whatever they used as a substitute for it.

Every day people die for something. It may be a driver who drove his car into the ditch and died to save another motorist, or a fireman diving into the smoke to save another life. It is not for us to say that they gave their lives in vain. Maybe they would have some different views of what is worth dying for, than we have.

Death may be a life long process. There are people who give their entire lives as a living sacrifice and wear themselves out in the proces. It was so to a certain degree with Jesus. He livid a life of sacrifice. The shadow of the Cross was across his every step. He took what we might call "calculated risk" every time he spoke a word of criticism of the old ways of religious living. He dared to live a dangerous life. Death was the natural outcome of such living.

If you really want to understand what a living sacrifice is, look at some well worn life which has been spent in some great cause, or some obscure saint of God who has died daily that others might have a more abundant life. There must be something worth living for, before it is worth the sacrifice of one's life. But the person who deliberately chooses to die or give his life for a great cause bigger than himself, or for another's sake, is very near the Christian way of life whether he knows it or not.

"Christian Economics"

HOWARD E. KERSHNER

N HIS ATTACK upon *Christian Economics* in ZIONS HERALD of Jan. 10th, Robert McAfee Brown writes in a in of ridicule, using such expressions as "sheer nonsense" d "High Priests," lifts parts of sentences out of context, es imaginary quotations and fails to interpret our posi- on correctly. Our comprehensive comment appears in *hristian Economics,* Jan. 2nd, copy which will be sent on application to the Christian Freedom Foundation, West 58th Street, New York 19, N.Y. Here we can esent only a brief statement.

We use the word "Christian" in our name, not as an djective to describe the present or past order, as Mr. rown seems to think, but rather as a goal toward which e strive. If we help to make all of us conscious of the ct that we should have a system of Christian economics, at we should bring a sensitive Christian conscience to ear on all our relationships one with another, we believe will be a real contribution. The group of ministers ho compose this organization are studying economic roblems with diligence and full dedication to following e truth wherever it leads.

We believe that Christianity and freedom are inter- ependent. Freedom is based upon the spiritual qualities herent in all great religions — supremely in the Chris- an religion. Freedom will disappear if Christianity fails. onversely, Christianity can be promulgated in an organ- ed way only where men are free. We believe in a free arket system of economics with the minimum of gov- rnment interference and the maximum of Christianity. fr. Brown is wrong in saying that our conception of reedom is limited to that, however. Freedom is indivisi- le. It includes free markets, free trial, free speech, free ress, free religion, freedom to choose one's work, to move out and to spend one's income and time as one sees fit.

MR. BROWN ungenerously and inaccurately limits our Christianity to ". . . a religious bolstering or piritual sanction to the type of economics favored by e editors." In so saying he must bear the responsibility f impugning the integrity and Christian character of a istinguished group of ministers from the principal Prot- stant denominations.

Our critic charges us with believing that "Capitalism is e true outworking of the Christian religion." We would y that capitalism is one of the phenomena that grew out f the freedom inherent in the Christian ethic. What is apitalism? It is the practice of denying oneself the leasure of consuming all he earns in order that a por- ion may be saved for the accumulation of tools and equip- nent necessary to increase production. This is the way an has produced enough to raise himself above the level f barbarism. The one who saves to create more capital ncreases production and benefits his fellows as well as imself. When capitalism is governed by a sensitive Chris- ian conscience it is the best known means of increasing roduction.

Under a free competitive enterprise system, to accumulate wealth a man must make goods or perform services that other people want, and do it cheaper or better than anyone else. To satisfy his own wants, he must satisfy the wants of others. As all are free to purchase his goods or services, or to reject them, the fact that they do purchase proves that he is meeting human wants more efficiently than others. The profit, if any, arising therefrom is proof that he has rendered service. His reward is only a tiny fraction of the benefit accruing to society.

Mr. Brown erroneously attributes to us the belief that "any economic system which is not capitalist is pagan or Godless." We have not said that, nor do we believe it. Other systems, Christian socialism for instance, may be very Christian. Certainly it is not pagan and we have never hinted at such a thought. However, history shows that it will eventually destroy the freedom of man.

IT TAKES FROM THEM the freedom of choice and subjects the individual to the will of the group. It makes the group and not God the keeper of the conscience of men. Partial socialism creates difficulties, and more socialization is always suggested as the remedy. Complete control eventually results, and when men resist the regulations imposed by the state they must be coerced. When the church protests, it is suppressed. Socialism, which started out to be Christian, eventually exalts the state to replace God. At this point, statism nullifies the First and Great Commandment.

The essential difference between competitive enterprise and collectivism is the passing of the control or ownership of the tools and equipment necessary for production and distribution from the individual to the state. When this takes place, freedom of choice and action disappears. Whether it is called socialism or communism makes no difference. Karl Marx and his associates used the two terms almost interchangeably.

Our critics apparently associate socialism with a regime such as now exists in Scandinavia or England, where only a part of the wealth and tools and equipment necessary for production have been socialized. Some freedom remains, and this makes the socialism existing in those places look very different from the socialism existing in Russia where complete socialization has taken place. When socialization replaces freedom, the state must compel obedience and inevitably resorts to cruelty and coercion. As long as the socialization process is only partial, these latter phases do not appear and free elections are still held. But the cure for the evils appearing under some socialism always appears to be more socialism. This progress leads to statism with cruelty and enslavement. We respect those who differ with us and do not question their Christianity as some have questioned ours, but we believe time will prove them wrong.

Marxist philosophy and modern communism based upon it are pagan and anti-God. But we have never applied those terms to people who, seeing the faults of capitalists, reject capitalism and continue their search for a better

way. We believe they will be disappointed and that eventually it will become apparent that the free competitive enterprise system best serves the needs of all. But we certainly have never thought of un-Christianizing them or calling them pagan or Godless, as our critic charges.

MR. BROWN is right in saying we believe "Godless communism is the major threat to civilization." Godless communism, or materialism, challenges spiritual ideals. It denies love, truth, justice, honor, generosity, kindness, good will and the values that lift mankind above the level of the animal world into the spiritual kingdom. Any form of collectivism which coerces the individual into accepting the rule of the state negates Jesus' conception of the unique importance of the individual and his right to the fullest development.

Mr. Brown correctly attributes to us the belief that "Socialism is a halfway house on the way to communism; Britain has reached that point and America is not far behind." We would amend the latter part of the above statement by pointing out that Britain is not yet fully socialized and America is much less so.

Mr. Brown charges us with believing that ". . . only a return to free enterprise, which obviously has God's sanction, will save America and/or civilization." A return to free enterprise is certainly essential but it is only a part of the truth. We advocate freedom — all freedom, for freedom is indivisible. We believe that freedom, including free competitive enterprise, with the minimum of government controls, is in line with the laws of God for the highest human fulfillment. Anything short of that is to limit the spirit of man and to substitute the will of other men for the will of God in the direction of man's life.

Our critic charges us with believing that "the threat of communism resides in its godlessness," and that we abhor Marxism because it is atheistic. He says that we miss the point for, "Is not the real power of communism derived precisely from the fact that it involves such total commitment, such a complete act of what can be called religious faith . . .?"

WE DO BELIEVE that one of the threats of present day communism, "resides in its godlessness." Furthermore, a centrally operated economic system based on coercion and slave labor not only destroys freedom but will not produce abundantly. We do abhor Marxism because it is atheistic. To say, as Mr. Brown does, that it "can be called religious faith" is true but what kind of religion is it? It is a religion without God.

It is a religion of materialism, a religion of worshipping might, with no other objectives than the satisfaction of the five physical senses. Our critic says that communism is total commitment. That is true but commitment to what? Not to the will of God, certainly, but to the will of other men. It would render all to Caesar and nothing to God.

The writer in ZIONS HERALD says, "The communist is dangerous, not because he is so wicked, but because he is so committed." If the doings of communist Russia to its own and to other peoples is not wickedness, what would Mr. Brown classify as wicked? We agree that the communist is dangerous ". . . because he is so committed." But what is he committed to? The suppression and enslavement of his fellows and the liquidation of all who do not agree with him. If that is being, "profoundly religious," to use our critic's words, it is a type of religion which will not redeem the world but which will destroy it.

Mr. Brown sums up our view as being: "Communism is a godless economics, therefore we must combat it with a God-centered economics, the economics of laissez-faire. The communists are bad anti-God people; the capitalists are good pro-God people. The identification of capitalist economics with virtue, and any other economics with vice is quite unambiguous."

This is inaccurate. Communism cannot be called economics. It is much more inclusive. It is a materialist philosophy that subordinates the individual to the group and coerces him into accepting group direction, the policy being established by those who are strong enough to make good their control. We would combat it with Christianity, with the philosophy of freedom, with the right of each man to the fullest possible development of his faculties and the largest possible area of freedom of choice. This would include freedom in economics as well as other relationships. We emphasize spiritual values as distinguished from material values. The latter are important as means to an end but are not themselves the end.

WE DO NOT SAY, as Mr. Brown charges, the communists are bad people. They may be good people who have adopted a bad philosophy. We admire the Russian people, few of whom are communists but they have been enslaved and coerced by gangsters devoted to a materialistic religion of force.

Contrary to Mr. Brown's statement, we do recognize the faults of our present system. He would try to correct them by more control: further progress toward statism. We propose a closer approach to the free market by removal of controls and restraints on freedom and by the development and application of the Christian conscience at all points.

Mr. Brown says that the disparity between haves and have nots has brought communism, but the greatest disparity has appeared in the countries having the least capitalistic development. More capitalism and greater production is the cure for disparity.

Mr. Brown erroneously assumes that a description of the coercion existing under statism, appearing in *Christian Economics,* applies to present day England, whereas the author of the article was talking about what happens when statism is fully developed. He does not say that these things have yet happened in Britain but it is fair to assume that unless Britain changes her way, they will inevitably have to be used to enforce obedience.

Our critic correctly states our position when he says, we believe our officials have been "duped by the wiles of Joe Stalin, with whom they have drunk and chummed" and he correctly says we oppose "pink" influence in the State Department. He might truthfully have said we abhor it and consider it traitorous.

Mr. Justice Douglas did recommend communism in Iran. We quoted the Justice exactly as recommending 10

r cent communism, 15 per cent capitalism and 75 per nt something else. This is not hysteria, as our critic arges, it is exact reporting.

Mr. Brown's criticism of our alleged ambivalence falls etty flat. We praise the free market system because it oduces more wealth, satisfies more hunger, clothes the ople better and supplies better housing with a greater argin for education, religion and culture. Such things e desirable as the basis upon which spiritual development is possible.

Mr. Brown denies the dual nature of man and criticizes s for distinguishing between materialistic, physical man nd the spiritual plane of man's existence. He says this istinction comes "Certainly, not from the Bible." We nink it does come from the Bible. "That which is born f the flesh is flesh; and that which is born of the Spirit Spirit." St. John 3:6.

The Bible certainly would wean men away from the ists of the flesh and teach them to cultivate their spiritual ualities. In our opinion, the purpose of religion is to reeem man from evil and to make of him a new and better reature that he may develop in the image of God. To o this he must be free. He must have freedom of choice. reedom to develop spiritually will not long exist under controlled economy, which in the end demands the alegiance of men to the point where they are not free to ollow their own spiritual inclinations but must serve the tate.

We need a vast increase in material well being (including more bath tubs, which Mr. Brown ridicules) as a basis or achieving more cultural and spiritual development. Mr. Brown is right in saying that we believe the creation of ood individuals is the way to solve problems.

The freest economy existing anywhere in the world was leveloped in this country and for that reason there is ess poverty here than elsewhere. If left alone, a free economy would eventually solve the problem of distribuion as it has already shown itself capable of solving the problem of production.

Mr. Brown calls for state action to secure "collective ustice" in order to avoid "the handout." So far, attempts n the direction of "collective justice" have made increasng millions of people dependent upon handouts, and the whole program of those who oppose the free market is o make more people wards of the state and dependent upon more and bigger handouts.

Mr. Brown again impugns the motives of the ministers who compose the Christian Freedom Foundation, by implying that they favor religion because it brings material reward. Right living does bring material reward but nowhere have we advocated right living because it brings material reward.

Mr. Brown charges us with believing, "that the survival of the church depends upon the survival of capitalism." Since capitalism is a practice growing out of freedom and freedom is indivisible, to suppress capitalism — and we should much prefer to define it as free competitive enterprise — would be to destroy freedom. If freedom is destroyed first in the economic sense, how long will it exist in political and religious life? Experience indicates not long. Organized religion would, therefore, not long survive the suppression of the free competitive enterprise system and the substitution of statism therefor.

The writer has lived in countries where one might worship in private as he saw fit, but the church could not advertise its services of worship, publish books, assemble for worship or otherwise promulgate its message by any public means. That is what we mean by saying that Christianity is dependent upon freedom. They will fail or prevail together and since a satisfactory economic system depends on both, their preservation becomes of the first order of importance.

Not many of our critics, it seems to us, appreciate the slender thread by which our liberty is suspended, nor the many rough forces that are chafing at that thread. The constant breaking of strand after strand, will eventually cause it to give way, plunging us all into a torment of persecution and distress, which only those who have experienced it can appreciate. Liberty is the most precious thing we possess. Why do we so carelessly barter it away?

Methodism's National Responsibility

WILLETT KEMPTON

To meet the heavy educational and research demands placed upon it by the national emergency and looking forward to large responsibilities in the necessary period of global leadership by the United States following the defeat of aggressive Communism, The American University, representing Protestantism at the seat of national government, has begun a national effort to enlarge and strengthen its resources.

Of primary concern in the development program is the construction of an eight-story functional Public Affairs Center covering the block between 19th and 20th Streets on F Street midway between the White House and the Department of State. This building to replace the long since obsolete and overcrowded seven buildings occupied by the university in the heart of the government area, will serve as an instructional and research unit for the graduate study in the social sciences, for the law school and for the Bureau of Social Science Research.

In accepting the patronage of The American University in 1892 the General Conference said:

"It is the imperative duty of the Protestant Church to provide in the City of Washington a university — Christian, catholic, tolerant, and American."

The development program of The American University to meet urgent national and world needs is headed by United States Ambassador Richard C. Patterson, Jr., who is a nephew of the late Bishop C. C. McCabe who served as the second chancellor of the university.

In a booklet describing the development program of the university, Herbert Hoover, a trustee of the university, observes that "the Government of the United States is the largest and most important enterprise in the world today. It needs direction by trained public servants rather than adminstration by haphazard political appointees — leadership by professionals, not from amateurs. The American University serves the nation because it contributes strong, well-trained personnel to the management of this all-important enterprise."

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Opposes Communism With Baseball

The good old American game of baseball, played in sandlots across the world, is more likely to teach democracy, create international understanding, and rout communism than is all the diplomacy of silk-hatted ambassadors.

At least that is the opinion of C. Guyer Kelly, of Baltimore, New York, and Tunis. North Africa. And to prove he believes what he says, Dr. Kelly has given the past 33 years to organizing baseball clubs and leagues in Tunisia, the French colony on Africa's Mediterranean cost, and also in Algeria, Morocco, and Libya. Before World War II he had more than 300 boys, of nine different national or racial groups, organized into 16 baseball teams in Tunisia. There were teams composed of French, Italian, Spanish, Maltese, Arab, Kabyle, Jewish, Greek, Negro, and Turkish boys — and of mixtures of all of them.

A link was made between these teams and various teams and players in the U.S.A. some of the famous American and National League players being enrolled as "honorary members" in Tunisia. In all North Africa he has organized about 160 teams and many of these still carry on.

"In this way we have done much to develop international, inter-racial, and inter-religious good will," says Dr. Kelly. "This same thing can be done in any country in the world. Baseball teaches 'good sportsmanship' and 'give and take' — and those are qualities badly needed in the world today as men meet men in many fields where hostility or friendship is largely a matter of 'playing together'."

The "King of Baseball" — as Dr. Kelly is known in North Africa — is technically a missionary of The Methodist Church, and its Board of Missions has assigned him to this job of organizing baseball teams. "This is a piece of educational missionary work," he says of his job which is believed the only one of its kind in the world.

A native of old Baltimore, where he played baseball on the sandlots where apartments now stand, Guyer Kelly went to John Hopkins University, acquired a Doctor of Philosophy degree, preached and taught for a while, and then became a missionary. Hardly had he landed in Africa when he saw the need for baseball—and organized the "Carthage Orioles," now the oldest team in Africa. John J. McGraw was one of the early sponsors of this team.

If any reader of this story — or his class or club — church or non-church — would care to enter into Dr. Kelly's "baseball crusade," he or they may contribute a glove, a mask, a baseball (hard or soft), a bat, or the funds to purchase them. Any such article — new or in good condition — should be sent to Dr. C. Guyer Kelly, care of the Board of Missions, 150 Fifth Ave., New York 11, N.Y. A note, under separate cover, should state if the sender wishes them used in Morocco, in Algeria, or in Tunisia. Some shipping cost for sending to North Africa should accompany the note.

"Such gifts will cause the boys to rejoice," says Dr. Kelly. "The purchase of such material by the boys is well-nigh prohibitive — with the dollar at 350 francs, and with $30 per month the earning capacity of working boys."

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Lenten Retreat

About 60 ministers, ministers' wives and guests attended the Lenten Retreat for the Portland District of the Maine Conference, held in People's Methodist Church, South Portland, Me., Feb. 19th.

District Superintendent, the Rev. Charles Parkin, presided and the Rev. H. Travers Smith, pastor of Clark Memorial Church, Portland led the opening devotional service. The morning address was given by Dr. Carl F. Andry, visiting lecturer in religion at Bowdoin College. Speaking on the theme, Why Did Jesus Die?, Dr. Andry said, "The prophet of freedom, whether it is political or religious freedom, will always be bitterly opposed and even crucified by the forces of tyranny — whether that tyranny is political or religious. The death of Jesus was the only answer that the entrenched forces of his day could make to his claim to authority as a teacher or to the doctrine of freedom which he taught."

The Woman's Society of Christian Service of People's Church served lunch for the group at the close of the retreat. The Rev. Lawrence D. Porter was the host pastor.

Bingo For The Churches?

In a number of states there are various proposals now in the legislatures and in committees to permit bingo and other games of chance "for the benefit of religious and charitable organizations." Generally the churches, through social action or council bodies, are in opposition to such proposed measures.

The resolution of the Connecticut Council of Churches is typical. "We commit ourselves to uphold our state laws against gambling. We affirm unalterable opposition to any relaxation of these laws, in view of the increasing evidence that gambling is one of the first half-dozen most desperate problems facing our nation with its corrupting effects on individual character, home life, and legitimate business, as well as government. Especially do we repudiate all attempts to place the church and charitable groups in a favored position to promote minor forms of gambling, such as are proposed by certain members of our State Legislature, and groups who cry that there is no way to raise funds for their particular enterprises except by raffles, lotteries and games of chance. The church should set a good example and reject for itself methods that are not considered right and legal for all others. How can the church foster

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mbling in its own house and at the same ne speak with moral earnestness and au- lority against organized gambling that cor- pts law enforcement and robs large num- rs of people by exploitation of human weak- ss?

"The bills concerning the legalization of zaars and raffles have been introduced in th the House and Senate. They are clever written and attempt to place safeguards ound the gambling business and make it pear inocent to the public. We urge you write and secure copies of the bills. Study em and then write your opinion about them your state senator or legislator."

Walter Seaman Honored

The election of Walter L. Seaman, sales rector of The Methodist Publishing House, the post of president of the Publishers' ssociated Section in the Division of Chris- n Education of the new National Council the Churches of Christ in America, was nounced at the first business sessions of the ction held in Columbus, Ohio, in February.

Mr. Seaman was vice-president of the Pub sher's Section of the old International Coun- l of Religious Education, one of the eight gencies that merged to form the new coun l. He has been with the Publishing House r 26 years, and was connected with the Dal- s branch house of the concern until his ansfer to Nashville in 1930 as head of the holesale literature department. He was ap ointed director of sales in 1946. He is an fficial of the American Legion, the Lions lub, the Nashville Chamber of Commerce, nd a steward at West End Methodist Church.

On A Wide Circuit

W. W. Reid

It Was Good Enough for Granddad"

Speaking once at the University of Virginia, e late Franklin K. Lane remarked that con ervatism can be just as fanantical as radical m "and no less destructive." Illustrating his oint, he told of meeting a Canadian fisher an of Scotch descent who was unable to nprove his economic situation because he ould neither read nor write.

"And why haven't you learned?" inquired r. Lane. "There are schools here!"

"Yes, there are schools," replied the fisher an, "but my father could not read or write. nd I would have felt I was putting a shame n the old man if I had learned to do some hing he could not do."

"Yet," commented Mr. Lane to his uni versity audience, "can you conceive of a na tion of such men — idolizing what has been, blind to the great vision of the future, fettered by the chains of the past, gripped and held fast in the hands of the dead; a nation o traditionalists, unable to meet the needs of a new day, serene, no doubt self-sufficient, but coming how far short of realizing the ideal of those who praise their God in that they serve his world!"

We smile at the enslaving sentiment of the fisherman; we agree with Mr. Lane that a people must guard against conservative decay as well as against radical erosion. Yet the footsteps and the spirit of the fisherman greet us wherever we turn. We go to church, and there he is singing and living, "It was good enough for granddad, and its good enough for me." We go to the court, and hear him arguing against that new legislation because there is no "precedent" for it, or because two centuries ago men could not forsee this day's need and so made no provision for it in the constitution. We go to the political rally, and hear him making his appeal and argu ing his claim to office upon "the spirit of the forefathers" on the "philosophy of Thomas Jefferson," neither of which he even begins to understand. He tells us that he reads only the paper that holds the opinions that came to him in his childhood — from his parents: attends only the rallies of his own party: knows and speaks only to people of his own class and creed — and has no desire to un derstand how anyone else lives.

But, while we are smiling at the fisherman and his fellows, let us ask ourselves how often we buttress our own conservative opinion and attitude by labelling *any* suggested change as "radical." And then, when the suggestion gains friends, we translate "radical" to "pink," or "red," or "communist," or "socialist," or "bolshevist," or 'un-American," or "following the Moscow line," or "dangerous and destructive," or whatever the current label that arouses fear, or opposition, or prejudice, or blind hate. What one of us is wholly free from this form of conservatism?

Probably democracy and the capitalistic system (with some changes as experience and new spiritual light come to us) are "good enough" for us in America. We would not want to "put shame on" our forefathers by too rapidly or too far departing from their standards. But we at least ought to be able to look for any light in any other philosophy without going to jail or wearing a "scarlet letter" because of such examination and dis cussion.

We were heartened the other day by a "radical" remark of President Grady Gammage, of Arizona State College: "We must not produce teachers and thereby students who are afraid to examine ideas for fear that their own ideas will not stand comparison. . . . We need teachers who do not fear to face the tenets of communism, and who can weigh the evidence in the balance of critical judgment."

A PASTORAL PARABLE

J. EDWARD CAROTHERS

"On The Fixed Past And Fluid Future"

One day there came unto the Pastor's upper room a man whose dwelling was in the distant land beyond the Brook Mohawk beside the Great Lakes, and he was a man of great learning for he had been to college to sit at the feet of many.

And the Pastor held conversation with the man from afar for it seemeth like an opportunity to learn, and it was. The man told of mixed doings among the powers of the Elephant Party and the Donkey Party, and he brought tidings of Oil in Iran which is much sought for by the nations so that war is possibly lubricated by the desire. Also, he laid before the Pastor his views of the centuries which have passed, and he decreed that what has come to pass is so because from the foundations of the earth it was to be as it is.

Then did the Pastor step up the volume of his hearing aid and listen, for in this he smelt the herring of John Calvin who was a giant from the Land of Hebrides, and when the man was done the Pastor sought to cut his logic low, and he spent much breath and many words.

But the man was not moved, for they are stalwart ones who go to college beyond the Mohawk, and he grasped the Pastor by the hair of his beard and spake, "What is written is written, and the pencil of God hath no eraser."

Then did the Pastor recover his beard from the grasp of enthusiasm and the horror of Calvinism, and he was not able to give answer.

But that night, in a dream, the Lord came to him and said, "Old one, thou art slow of wit. My pencil hath no eraser to wipe out the past, but it hath a new point each day for the future and every man is his own scribe."

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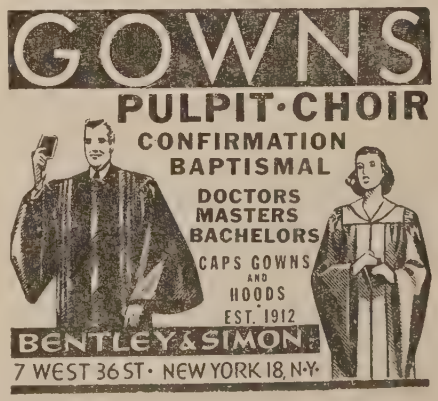

Morgan Memorial's Birthday

Paula Jay, four years old, gets acquainted with "Snowball" the rabbit at the Morgan Memorial Day Nursery.

The 56th annual meeting and Founders' Day celebration of Morgan Memorial Goodwill Industries, being held today, at its Shawmut Avenue headquarters, is being highlighted by the launching of a unique men's group aimed at giving help to boys who need a "lift" for a brief period of time at the 18-year-old Hayden Goodwill Inn.

Opening at 8:00 a.m. with chapel service with Dr. James Killian, president of the Massachusetts Institute of Technology, as speaker, the day's program includes a tea sponsored by the Woman's Auxiliary, open house, luncheon for officers and staff, election of officers and other events.

Morgan Memorial is the birthplace of 102 similar institutions throughout the nation.

Taking part in the chapel service in the Church of All Nations, which have been conducted each weekday continously for 56 years, is Fred C. Moore, superintendent of Morgan Memorial; the Rev. Henry E. Helms, assistant superintendent; the Rev. John E. Barclay, minister of the Church of All Nations; and the Goodwill Chorus of 30 mixed voices representing many nationalities.

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More than 200 invitations to clubs and organizations have been sent out in connection with Open House festivities from 10 a.m. to 12 noon, from 1 to 4 p.m. and from 7 to 9 p.m., when visitors may tour the seven social service centers and the Goodwill Industries observing 350 workers reclaiming discarded merchandise. A large portion of the workers are physically handicapped.

The annual meeting of the Goodwill Industries of America is being held at 11 a.m., followed by the annual luncheon and election of officers of the Morgan Memorial Goodwill Industries. Guests at the luncheon will be the 30 Morgan Memorial directors and their wives, 15 officers of the woman's auxiliary, 15 department leaders and staff directors of Morgan Memorial. Among the invited guests will be the Rev. Dr. Harold Case, recently elected president of Boston University, who pioneered in organizing the Goodwill Industries in Scranton, Penn., and was a member of the board of directors of the Goodwill Industries of Los Angeles. Also participating will be directors and representatives of Goodwill Industries in other New England cities, including Harold Mayhew, New Haven; Ernest Tippett, Bridgeport; Mrs. A. B. MacDonald, Portland; Robert Hogg, Lowell, and Mrs. Marton B. Dexter and W. W. Johnston, both of Springfield.

Representatives of woman's clubs and friends and visitors will attend the annual program and tea of the Woman's Auxiliary of Morgan Memorial at 2 p.m. Hostesses will include Mrs. Calvin Gardner, Melrose; Mrs. Frank L. Wills, Wollaston; Mrs. Nelson W. Bacon, Wakefield; Mrs. M. Elma Pierce, Lynn; Mrs. Roger Sherman, Quincy; Mrs. Elizabeth Larsson, Melrose.

The spotlight of the day's events will focus on the organization of the Goodwill Associates at its first annual dinner at 6:30 p.m. in the Holden Hall, 81 Shawmut Ave.

Honored guests will include J. Willard Hayden, Boston philanthropist, and Dr. Henry R. Murphy, executive director of the Berkshire Industrial Farms for Boys at Canaan, N.Y., who will be the speaker.

The Goodwill Inn, organized 18 years ago, has more than 6000 alumni who are leading successful lives in business and industry. The new Goodwill Associates, through 10 different committees in personal relationships, will share wholesome and constructive ideas that all lads find helpful while growing into good manhood.

Dr. Emil Hartl is director of the Hayden Inn, which receives boys from 50 agencies throughout the state. Capacity of the home is 50, including 14 students in training. An average of 200 boys are residents each year from periods of one week to three months under a plan to provide job centered vocational guidance.

Negro-White Relations

WILMINGTON, Del. (RNS) — More groups and individuals than ever before are working for better Negro-white relationships in this state, William Duffy, Jr., local attorney and president of the Catholic Inter-racial Council, told the Wilmington Association of Business and Professional Women at its annual Brotherhood Week meeting.

Mr. Duffy, who was named this city's "Young Man of the Year" recently by the Junior Chamber of Commerce, deplored Delaware's constitutional provision for segregated schools, and other "Jim Crow" laws. But he pointed out that definite progress in race relations has been made which encourages the Catholic Inter-racial Council to continue striving for "our ultimate objective: the integration of the Negro in our society."

Among indications of progress, Mr. Duffy cited: (1) Recognition by authorities that Negro public schools in Delaware are not equal to those for white children; (2) Various steps taken recently to improve Negro schools; (3) The Chancery Court decision of several months ago, under which the University of Delaware will open all departments to qualified Negro students; (4) Voluntary admission of Negro students to Salesianum High School, local parochial school.

(5) Specific platform promises by candidates of both major parties to provide a greater measure of justice for Negroes in Delaware; (6) Employment of more Negroes in "non-traditional jobs, such as sales and clerical fields;" (7) Greater activity on the part

churches, the YMCA, B'nai B'rith and er organizations in providing equal treat-nt for the Negro.

Wilmington's YMCA recently adopted a manent policy of eliminating racial dis-mination in its cafeteria, and this action s formally commended by the Central ptist Church. The church, of which the v. Arthur R. James is pastor, adopted a olution in which it praised the YW's ac-n as "a courageous step forward in Chris-n democracy."

raft Jitters

One university's answer to the draft jitters ecting students was found last week in a lletin which summarizes present govern-nt and university policies for college men. signed to clarify various regulations, the lletin is a simplified information guide ued by President Paul F. Douglass of The merican University in Washington, D.C.

It first points out that postponement of in-iction until June is mandatory upon local aft boards for full-time students doing satis-ctory academic work. It warns students, wever, that they themselves must request e local draft board for this postponement.

Every student now enrolled is entitled to ch a postponement, President Douglass inted out, but postponement of induction is ot deferment.

President Douglass calls attention to the w order issued recently by General Lewis Hershey, director of Selective Service, hich provides that college students have ntil 30 days after the end of the current ademic year to enlist in the military service their choice. This provision also requires ch student to make a written application his draft board.

Memo To Subscribers From The Boston Wesleyan Association

If your subscription is on the regular $2.50 rate and you want to join with others in your church so that you may enjoy the $2.00 club rate, give your check to your pastor or church treasurer so that your renewal subscription can come in with the group. This does not change the date of expiration for your subscription, but advances your subscription to Zions Herald one year beyond its present expiration date. The club rate is made possible because of the saving in bookkeeping time, hence it is necessary that all subscriptions from your church come to us in a group at one particular date. If your church does not have a Zions Herald club, YOU can start one.

The Passion Play Of Oberammergau

Wayne And Miriam Stoops

The Rev. and Mrs Wayne F. Stoops traveled in Europe two months this past summer and were in Oberammergau where they attended the Passion Play. This article is one of a series based on their articles appearing in the "Medford Mercury" (Mass.) each Friday during Lent.

In the remote mountain village of Oberammergau, people lived for years with little contact with the outside world. They were devoutly religious people who received some training from monks in developing useful skills. But it was in 1330 that King Ludwig, a religious man, made a pilgrimage to Rome, and while praying, an aged monk appeared to him in a vision. This apparition told the King that his troubles would be overcome if he returned to Bavaria and built a monastery. When his horse stumbled and fell three times in the same place he felt he had found the right spot to build the monastery. After two years of hard labor Ettal monastery was nearing completion.

Ettal is a village a few kilometers from Oberammergau. The monks in this new monastery had a great influence on the religious and cultural life of the people. Later, with the complaints of corruption and laxity spreading throughout the Catholic Church, individual parishes were often devout and pious enough to hold these tendencies in check. This is supposed to be the case in Oberammergau. It was reported that when one of their benefactors was found guilty of an unpriestly act, the judgment of the people not only forced him from the church, but sent him to prison.

Many changes were beginning to take place at the time of the Reformation, and feeling mounted. Political and religious resentments were intermingled and in the resulting hostilities plunderers and professional soldiers were at large throughout Germany. The 30 Years War broke out in 1618, and in its wake followed the usual terror of war. Crime, theft, rape and abuse were widespread.

Even Oberammergau in its secluded location suffered from it in various ways. Basically, their economy was affected. By reason of the common use of the Roman Road by travelers and merchants, some commercial prosperity had come to the village. With increasingly dangerous conditions, however, most of this travel ceased. Food became less plentiful and there was much poverty.

During this time, thousands of refugees were roaming the country and plunderers added their contributions to the unsanitary conditions which resulted. Water supplies were polluted. Disease spread. People were starving. On these conditions the dreaded Black Plague fed and grew.

Fear of the terrible disease mounted and everyone lived in the shadow of death. Oberammergau was more fortunately situated than the villages of the swampy lowlands. The Ammer River was a swift, pure mountain stream. The houses of the villagers were kept immaculately clean, inside and out, in accordance with their usual custom. But the fear of the Plague made them more cautious, even to the preparation of their food. Even though food was scarce, people took no chances with items that could not be strictly accounted for. A guard was finally set up around the village and no one was allowed to go in or out.

One of the Oberammergauers thus exiled, a certain Kaspar Schisler, had been working in another village. Every church celebrated each year the anniversary of its founding. This had become one of the highlights of the year. It began with Mass and was followed by family reunions, feasts, and much music and dancing. Kaspar Schisler naturally thought of home and wanted to return to join in the festivities with his wife and family. He managed in some way to get past the guards and made his way home.

He was apparently exhausted after his tiresome journey and was put to bed immediately. By morning he was dead. They buried him in the customary manner with little thought of his illness until a few days later another member of his family was stricken.

At last the Black Plague had penetrated their guard and began quickly to take its deadly toll there as it had elsewhere. In a few weeks 84 people had died, and the dread scourge marched on relentlessly. In 1633 the people took a solemn vow to perform the Passion of our Lord every 10th year if they might be delivered from the Plague. It is said that from that time on, not one death from the Black Plague occurred in the village.

Throughout the years which have followed, the artistic skills of the villagers have been highly developed. Free musical education is given every child in the village. Suitable costumes were created. Ingenious methods of raising the background scenes from below the stage have been worked out. Other plays are given between the years of the Passion Play to train the actors. But above all, the actors really live their roles.

During the Plague, vows became quite commonplace, but the villagers of Oberammergau have considered theirs a sacred responsibility.

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ZIONS HERALD 125 YEARS AGO

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Fine idea — It is related that a pupil of the Deaf and Dumb institution at Paris being asked "What is Eternity?" replied with a richness and force of conception rarely equalled, *"It is the life-time of the Almighty."*

* * * *

Wet-feet — How often do we see people trampling about in mud, with leather soaked through, and how often do such people, when they return home, sit down by the fire side and permit their feet to dry, without changing either stocking or shoes. Can we then wonder at the coughing and barking and rheumatism and inflamation, which enable the doctors to ride in their carriages? Wet feet most commonly produce affections of the throat and lungs; and when such diseases have once taken place, "the house is on fire" — danger is not far off, therefore let us entreat our readers, no matter how healthy, to guard against wet feet.

* * * *

The name of the Post Office at Little Rest, has been changed to that of Kingston, R.I.

* * * *

Mr. Auguste Jouan was robbed on Monday evening last while traveling on foot from N. Brunswick to Patterson, N.J. by two men, of between 14 and 1500 dollars, in bank bills and twelve doubloons.

About 700 Young Pastors

A real sense of "a call to preach" still moves young men to enter the Methodist ministry. Nearly two-thirds of them grew up in town and country communities (under 10,000 pop.) and 86 per cent were graduated from a theological seminary. Their average age at the time of joining an annual conference in full connection was 31.

These and many other interesting facts and figures are revealed by a recent study of 708 Methodist ministers who joined a conference in full connection in the classes of 1948 and 1949. The questionnaire study was made by the Rev. Albert C. Hoover of Chicago, director of the Statistical Office of The Methodist Church.

Mr. Hoover sent out 858 questionnaires and received 708 replies. The study dealt with the community from which the candidates had come, their motives for entering the ministry, their chief interest now in their work and their academic preparation for it.

Bearing out a frequently-claimed point that most Methodist preachers come from small communities or the open country, the survey showed that 327 of the men had lived during adolescence in a community of 2,500 or less and 129 had grown up in communities between 2,500 and 10,000. Only 252 (about 35 per cent) came from cities of 10,000 and over.

Forty per cent of the entire group felt that their first reason for entering the ministry was because of a special "call." Influence of family, church, minister or environment was listed as a major motive by 19 per cent. A like number gave their chief motive as "a desire to be of the most service." Twelve per cent did not give a reason and 7 per cent felt "a sense of dire need."

In the group of those who said they felt a special "call," 51 per cent came from a community of 2,500 or less and 19 per cent from a town between 2,500 and 10,000.

In the group of those who entered the ministry because of some influence from family, church, etc., the largest number (42 per cent) came from cities over 10,000. Thirty eight per cent came from the smallest size community and 20 per cent from the town classification.

Mr. Hoover points out that it is even harder to determine one's chief interest in the ministry once he is in it, but 585 of the men answering the questionnaire ventured to reply to this part of the study. "To preach" was listed as the chief interest by 353 or half of the men. Ninety-nine listed pastoral work. The teaching ministry or religious education was given by 73. Nineteen listed counseling and 21 thought that time spent in their study was paramount. A large per cent could not decide which was most important to them so checked several interests without ranking them according to importance.

Only three of the 708 had not finished high school and 18 had not completed college. Eighty-six per cent had completed theological seminary. Denominational schools led the list of institutions they had attended (427) with state or municipal schools (157) claiming second place.

Garrett Biblical Institute showed up with the largest number of graduates (118) with the list including all the Methodist seminaries and many of other denominations.

Eighteen of the men had Ph.D. degrees and an equal number had masters' degrees.

As might be expected, the great majority reported that their parents were Methodists (552 had a Methodist mother and 509 a Methodist father). Of other denominations to which their parents belonged, 53 fathers and mothers were Baptists, 26 Presbyterians, seven Catholic, etc.

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Is The Church Running Away?

E. Kendall Scouten

Reports from the East indicate that Protestant missionaries in general, and Methodist missionaries in particular, are being withdrawn from China and will be withdrawn from those areas in Korea that are Communist-occupied. There is no indication that this policy is in force in the Roman Catholic Church. It is immediately apparent that a crisis is developing in our missionary program. No crisis can be successfully resolved without clear convictions on the part of those involved, and in this case the question is: what are our missionaries out there for?

The Communists are leveling the indictment against the Christian church that we are a tool of American imperialism. This must strike the Asiatics as an incisive thrust in the light of our withdrawal from a scene of conflict in which the issues are pre-eminently military rather than religious, and where we are seeking shelter behind the armed forces of one of the principals.

This is not to say that there is no other issue than the military. The struggle between Christianity and materialism is even more basic, but it is not one that is implemented by arms. In running away from the war, our missionaries are running away from their mission. It is a great fallacy to believe that the Western forces in Asia constitute a valid political authority whose function it is to protect the Christian church. The Christian church has been an international authority ever since the rise of the catholic consciousness of the early Christians. Rather than lean upon the dubious authority of a

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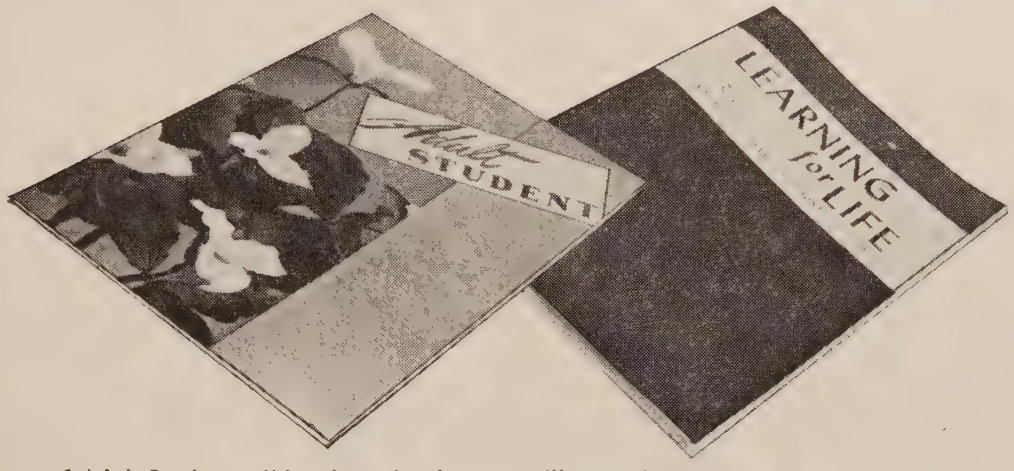

Users of *Adult Student* will be pleased to learn that significant changes are being made in the presentation of its courses beginning in April.

Since October, 1948, *Adult Student* has carried three courses of study—International Lessons, Adult Bible Course, and Learning for Life Lessons—and Forum Discussions. The limited number of pages available in the magazine has made it necessary to crowd these courses in much less space than is needed for adequate treatment. And students, teachers, editors, and others have felt that it was necesary to relieve the situation through one means or another.

Therefore, after considerable study and an extensive survey, it has been decided to issue a quarterly publication which will carry the Learning for Life lessons exclusively. This new periodical will begin with 64 pages for the first quarter and will be expanded to 80 pages thereafter. It will provide considerable more space for the lessons than has been available in *Adult Student*. The price of *Learning for Life* quarterly is 25 cents per issue.

Removal of this course from *Adult Student* provides additional space for more adequate treatment of the International Lessons and the Adult Bible Course, which will continue to appear in *Adult Student*.

The editors and publishers feel that this is a forward step and that users will find all adult courses greatly improved.

REMEMBER, WHEN ORDERING

Beginning in April, 1951, classes using International Lessons or Adult Bible Course will need *Adult Student* . . . . . *per quarter*, 30c

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police" force it is the mission of the church to create an environment where police action is at a minimum. By leaving this troubled area we desert the most promising field in the whole world, and we leave our motives open to the devastating criticism of our most difficult opponent.

There is a solution to the deep sickness of the Asiatic continent. An honest missionary carries the cure in his heart. Let him send his family home if he likes. As a father I can not condemn him for that. Furthermore, each generation has a right to choose its own destiny. Let the church provide for the families. Let the soldier stay at his post. Our missionaries must be prepared to cut loose from the support they have enjoyed from home. It will not always be so. But for a time he may have to go it on his own. Let him start from scratch, as Jesus started — without a place to lay his head. Let him build a Christian life — his own — in the midst of unbelievers. Let him wisely and skillfully discover for them the resources of their own soul. This is the way to relieve the pressure which is behind the Communist advance in Asia. Let the missionary demonstrate by his own life that the earth can only bloom for man as he becomes a steward of God.

PERSONS

Beginning with the issue of Feb. 28th, *The Boston Traveler* has inaugurated a series of Lenten messages written by leaders of the Protestant faith. Each of these messages is illustrated by a painting by Gustave Dore with the permission of the Metropolitan Museum of Art. The religious leaders and publication dates of their Lenten messages are as follows:

Feb. 28 — Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church.

Mar. 1 — The Rev. Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches.

Mar. 2 — The Rev. Dr. Frederick M. Meek, minister of Old South Church, Boston.

Mar. 5 — The Rev. Dr. Albert Buckner Coe, minister and president, Mass. Congregational Conference and Missionary Society.

Mar. 6 — The Rev. Dr. Herbert J. Gezork, president of Andover-Newton Theological Seminary.

Mar. 7 — The Rev. Dr. Theodore P. Ferris, rector of Trinity Episcopal Church, Boston.

Mar. 8 — The Rev. Dr. Palfrey Perkins, minister of King's Chapel, Boston.

Mar. 9 — The Rt. Rev. Norman B. Nash of the Episcopal Diocese of Massachusetts.

Dr. Stanley I. Stuber, for the past two years director of promotion for Church World Service, has become executive secretary of the Japan International Christian University Foundation, it was announced by Dr. John Coventry Smith, chairman of the foundation's executive committee. Dr. Stuber was elected executive head to fill the post left vacant by the recent death of Dr. Ralph E. Diffendorfer.

The family of the late Rev. William Magwood wishes to express their sincere thanks and appreciation to their friends for the many acts of kindness and expressions of sympathy during their recent bereavement.

Mrs. T. Arthur Mosley, wife of the pastor of St. Paul's Methodist Church at Eau Gallie, Florida, is recovering from a serious illness which necessitated a stay in the hospital. She is doing well now and anticipates a full return to health. Mrs. Mosley is the wife of a former member of the New England Conference, and her son, the Rev. Ronald A. Mosley, is pastor of the Wellesley-East Natick, Mass., Methodist Church.

A Workshop on Christian Education will be held tomorrow (March 8th) at St. Paul's Methodist Church in Lowell, Mass., featuring departmental workshops for children and youth workers, an audio-visual seminar for church and church school leaders, worship and fellowship. This is being sponsored by the New England Conference Board of Education of The Methodist Church and is open to all church workers, board of education members, ministers, district superintendents and others interested. Dr. C. W. Jeffras is pastor of St. Paul's.

Dr. Sven H. Liljestrand, a medical missionary of The Methodist Church since 1919, and long on the staff of the West China Union University and its Hospital in Chengtu, West China, died on Feb. 20th in Claremont, California. He had been visiting members of his family there, preparatory to starting a "new missionary career" in the Almora Tuberculosis Sanitorium, North India. He had been unable to return to China because of political conditions there. Born in Brooklyn, N.Y., Dr. Liljestrand was educated at Syracuse University from which he received both arts and medical degrees. In China he served not only as physician but as preacher and teacher as well, and was a member of the West China Annual Conference of The Methodist Church. While a student at Syracuse he had been licensed to preach.

Would You Like To Preach In England?

Preachers visiting the British Isles during the coming summer and particularly those who are attending the Methodist Ecumenical Conference at Oxford in August-September are advised that opportunities for preaching and speaking may be made available during the summer and especially in the month of August.

Visitors should write to — The Rev. A. Stanley Leyland, M.A., Secretary, Exchange of Ministers, 4, Pages Hill, London, N. 10, England.

Please state dates available and which part of the country you would like to visit.

Mr. Leyland is the principal assistant secretary of the British Conference and has spent several summers preaching in America. He was on the program of the Seventh Ecumenical Methodist Conference in Springfield, Mass., in 1947.

Ministerial Training

The Commission on Ministerial Training of The Methodist Church and The American University at Washington, D.C., will join in offering their 10th annual graduate seminar for ministers throughout Methodism in the beautiful cherry blossom days of April 11th, 12th, and 13th. The 1951 program will deal with the theme: "Advent of the Global Community: World Order for International Anarchy."

The program will make a decided departure from previous ones in that it will begin with a consideration of the international mind by one of the country's most distinguished psychiatrists, Dr. Addison M. Duval, of St. Elizabeth's Hospital, and by the leading philosopher of the history of ideas, Dr. Adrienne Koch.

On the basis of fundamental spiritual, psychiatric, and philosophical ideas, the seminar will deal with the structure of containment, the North Atlantic Alliance, the cabinet in the crisis, the mobilization for the emergency, the national mind, the Soviet orbit, our Protestant task, the role of the United Nations, psychological warfare, and using the social sciences as tools for building the global community.

New Secretaries

New York — Appointment of four new executives in the National Council of the Churches of Christ in the U.S.A. was announced here by Dr. Samuel McCrea Cavert, general secretary of the council. The National Council is a co-operative service agency established last November by 29 Protestant and Orthodox communions with total memberships of over 31,000,000.

The four men and their positions are: Mr. C. Arild Olsen, of Omaha, Neb., as associate executive secretary of the Division of Christian Life and Work; Dr. Fred Field Goodsell, of Waban, Mass., as executive secretary for general administration of the Division of Foreign Missions; the Rev. David Barry, of Armonk, N.Y., as director of field research in the Central Department of Research and Survey; and the Rev. Paul Le Roy Tilden, of Brooklyn, N.Y., as associate director of the Department of Pastoral Services.

Airmen Help Churches They Bombed

A gift of $471 has just been received by the Board of Missions of The Methodist Church through Dr. William E. Shaw, missionary and chaplain in Korea, with the request that the board hold it for future use "for the reconstruction of the Sang Dong Methodist Church and associated school, Seoul, Korea." The gift came from the men of the 602nd Tactical Support Wing of the U. S. Air Force. It is significant that this contribution was specifically given by the men "inasmuch as they had a part in the destruction of church buildings in Korea." This will undoubtedly have to be rebuilt at the close of hostilities.

Chaplain David K. Shelton, a Methodist minister, has turned this money over to Chaplain Shaw and he in turn has sent it to the Board of Missions in New York to be held in a special account until the reconstruction of this church is possible.

500 Deaconesses To Meet

The National Convocation of Deaconesses will bring 500 Methodist women workers in the United States to Kansas City, Mo., from April 11th to the 13th. Miss Mary Lou Barnwell, director of the Deaconess Bureau of the Woman's Division of Christian Service, says

ut final plans are underway for the convocation.

"Our Witness in the Waking World" is me for the meeting which has fourfold phasis on the worker: her purpose, personality, power, and potentiality. A feature the meeting is a pageant on the history deaconess work written and directed by rs. Ruth M. Worrell, Columbus, Ohio, mer executive secretary of the United ouncil of Church Women.

In eight afternoon seminars the delegates ll examine their work and compare techques for practical effectiveness. "The contcation will emphasize the discovery of the aking world, ourselves, and God and the tness for God in the waking world." Home ssionaries, deaconesses, and other Methodist orkers will be delegates to the convocation.

learly Completed

The final unit in the reconstruction of First ethodist Church, Somerville, Mass. is excted to be completed by Easter. Under ntracts recently let, the fellowship hall, the urch parlor, and the kitchen-serving room the church will be re-decorated and made nctional to meet present program requirements. The unit is the last in the $28,000 ogram of which this year's projects when mpleted, will cost $2,000. Supervision of e work is led by William E. Macaulay, resident of the trustees; William H. Higgs, aintenance committee chairman; Mrs. ewis A. Pratt and Miss Miriam E. Priest, resident and treasurer of the local Woman's ociety of Christian Service; and Miss Lillian ving of the official board. The Rev. John Olds, pastor of the church, and Percey F. rowell, planning board chairman, have led e church in the building campaign. Conibutions toward the present project are beg received by them. Reginald Dawe, whose rganization re-decorated the re-constructed anctuary of the church, received the recoration and painting contract. George elson was granted the carpentry work conact.

Melish Loses Fight

Washington, D.C. (RNS) — Dr. John Howard Melish's two-year fight against reoval from Holy Trinity Episcopal Church, rooklyn, N.Y., ended with the refusal of the . S. Supreme Court to review an ouster in nction issued and confirmed by New York ate courts.

The rector was ordered to leave his parish 1949 by Protestant Episcopal Bishop James . DeWolfe of the Long Island diocese at the equest of a majority of Holy Trinity vestrymen. They objected to Dr. Melish's defense f the "outside activities" of his son and asstant rector, the Rev. William Howard Melish.

The younger Melish at that time was chairman of the National Council of American-oviet Friendship, an organization subsequently listed by the Attorney General as subversive.

The vestrymen carried the case to Brooklyn Supreme Court after the elder Melish refused to heed the bishop's ouster. A counter-suit was filed by the rector to restrain the bishop and vestry from carrying out the removal order.

Justice Meier Steinbrink ruled that Dr. Melish must obey the bishop's ouster under pain of fine and imprisonment for contempt. Higher state courts upheld this decision or refused to review it.

The 76-year-old clergyman's appeal to the nation's highest tribunal, supported by many Holy Trinity members, was based on the argument that the Brooklyn court injunction "constitutes an unwarranted intrusion of the civil power of the state in a religious controversy in violation of the Constitutional separation of church and state."

Celebration At Lowell

The Highland Union Methodist Church of Lowell, Mass., is celebrating its 75th Anniversary from March 4th to the 11th. Under the pastorate of the Rev. Edgar F. Redfern, extensive repairs and renovations have taken place. The program for the week of celebration follows. Sunday, March 4th, Morning Worship 10:30 a.m. Sermon by the Rev. Charles T. Allen, district superintendent. Thursday evening, March 8th, will be the anniversary and home-coming supper. Greetings will be read from Bishop John Wesley Lord, the district superintendent, former district superintendents and pastors. The history of the church will be the main event of the evening, written by Miss Katharine Usher, one of the oldest members of the church. Mr. John F. Osborn, Jr., chairman of the board of trustees, will act as toastmaster for the evening. On Sunday March 11th the anniversary sermon will be given by the editor of Zions Herald. His sermon theme will be "For Their Sakes." At 7:00 p.m. the combined choirs of the church, augmented by former choir members and guests, will present a Sacred Concert under the direction of Mrs. Edgar F. Redfern.

The Highland Union Methodist Church, formerly the Highland M. E. Church, was organized March 12, 1875. The church building was dedicated June 11, 1876 by the Rev. W. F. Warren, first president of Boston University. Former celebrations held were the 35th Anniversary under the pastorate of the Rev. Arthur Bonner; the uniting of the Worthen Street Methodist Episcopal Church and the Highland Methodist Episcopal Church in October 1919 under the pastorate of the Rev. Oliver W. Hutchinson; the 50th Anniversary under the pastorate of the Rev. John R. Chafiee, and the 65th Anniversary held under the pastorate of the late Rev. Ralph W. George.

New Hampshire Moral Lobby

Manchester, N.H. (RNS)—A coalition of major church organizations with the grange, YMCA, YWCA, WCTU and numerous other groups and individuals has resulted in a powerful new lobby known as the "Moral Lobby," which is now operating at the state legislature in Concord.

Known officially as the New Hampshire Citizens Legislative Committee, the lobby was initiated by the Christian Civic League and the social action committee of the New Hampshire Council of Churches. The Rev. Raymond H. MacFarlane, executive secretary, has registered as a lobbyist.

The committe gathers information which it distributes to solons every two weeks in bulletin form. In addition, committee members appear at hearings on bills in which the lobby is interested. For example, the group made itself heard recently at hearings on beano bills which would limit prizes to $10, prohibit minors from playing and ban Sunday games.

The Moral Lobby has adopted a four-point program in its crusade:

(1) A positive stand against the extension of gambling.

(2) A more adequate program of alcohol education and a return to the principles upon which the state liquor law was originally enacted.

(3) Persistent efforts "to find a sound system of state financing."

(4) "Sympathetic consideration" for legislation intended to "improve the moral and social welfare of the state."

In assailing pending gambling bills, the lobby's bulletin stresses that most of this legislation is presented "under the guise of increasing state revenue without increasing general taxation."

It points out that "wherever gambling has been legalized to provide revenue for states or municipalities the added cost to public welfare and law enforcement have much more than offset the income derived from gambling revenue" and that poverty, broken homes, delinquency and crime have been by-products.

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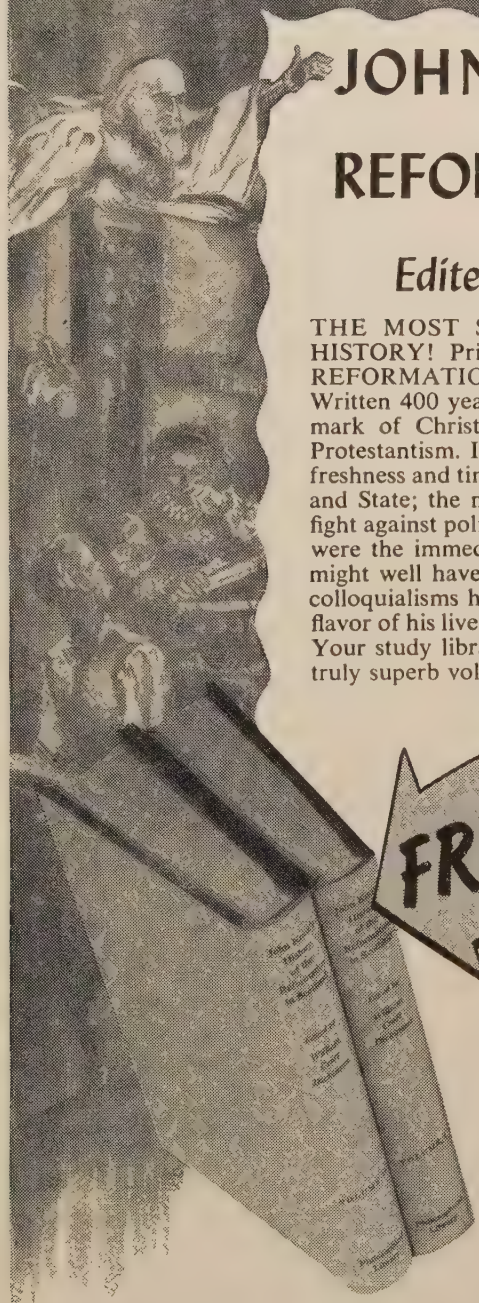

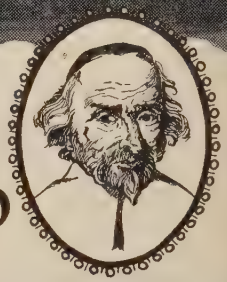

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ports On Europe

. H. D. Bollinger, secretary of the de nent of College and University Life, odist Board of Education, has just re d from his fifth trip to the continent e he attended three international meet of student groups. He attended a meet f officers of the World's Student Chris Federation of which he is deputy treasur d meetings of the federation's European cil and Ecumenical Consultation. The ings were held in France and Belgium. Bollinger announced that the WSCF is ning a conference for this summer "based the Christian's responsibility to act in pe now on the basis of God's will for future."

udent Christian leaders of Europe are lly concerned over the tragedy of his in our time. Most of these men and hen have been in armies, prison camps, re nce movements and have seen the cruel edy of war and its aftermath in their elands. Yet, they are hopeful and con ctively planning for the future," Dr. Bol er declared.

our impressions of the European scene in eral were mentioned by Dr. Bollinger. He there is an improved economic condition to the Marshall Plan; a new religious y among Protestant forces, noted espe y in Germany; a definite feeling of re ment toward the United States for what eferred to as "imperialistic policies," but derneath it all there is a healthy respect democracy." He spoke of the continuing essity for furthering understanding among ples through education, travel and the

he Methodist leader stated that he no d the greatest improvement in Western many which has gone from "starvation defeat to a decent standard of living" and ere the people are "beginning to see the cts of democracy more and more and ning to understand democracy as a way ife."

With the aid of a German minister who ks in the four sectors of Berlin, Dr. Bol er traveled throughout Berlin, conferring h church and student leaders. He cited lences of biting anti-American propaganda he Russian sector, but said Christian lead are maintain church unity despite sectors l zones. He characterized the western e as evidence of "what people are doing" l the eastern zone as an example of propa da of "what the Russians want the people do."

Dr. Bollinger is chairman of the depart nt of campus Christian life of the National Council of Churches of Christ in the U.S.A. and chairman of the executive committee, United Student Christian Council.

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Missionaries Leaving China: Church Goes On

FRANK T. CARTWRIGHT

The latest and most authentic news which has been received by the Board of Missions concerning the situation in China would indicate that the Chinese Christians and the churches and Christian institutions are facing darker days and nights than any time since the Boxer Uprising in 1899. A considerable number of missionaries of Protestant and Catholic communions have been imprisoned. Chinese in larger numbers have been tried and imprisoned. Some of the latter have been seized — and unheard from thereafter.

Yet there are brighter aspects to the picture:

The latest missionary to have reached a port from which uncensored mail can be sent wrote thus on Feb. 8th: "There are wonderful tales of heroism coming out of our area. The church is in for hard times, may go under organizationally, but certainly there is plently of determination to hold on to the fundamentals and not to yield on matters of faith."

The United States Government has granted a special license to mission boards enabling them to forward money each month for the support of missionaries. A similar special license has been promised and is hourly expected, a license to forward American money through Hong Kong for the support of Christian workers and institutions.

The following named missionaries are today (Feb. 16th) in China. Most of these have asked for exit permits and it is hoped that they will soon be headed homeward:

Mrs. Elizabeth Brewster (Retired), the Rev. and Mrs. W. B. Cole, the Rev. and Mrs. J. Wesley Day, Mr. William Gilkey, the Rev. and Mrs. P. O. Hanson (retired), the Rev. and Mrs. G. W. Hollister, the Rev. and Mrs. E. K. Knettler, the Rev. L. M. McCoy, the Rev. and Mrs. Wesley Smith, the Rev. and Mrs. H. L. Sone, the Rev. and Mrs. F. O. Stockwell, Dr. and Mrs. Ernest W. Weiss, and the Rev. and Mrs. Bliss W. Wiant.

From these missionaries and Bishop Carleton Lacy, also still in China, the Division of Foreign Missions hears frequently. To the best of our knowledge none is in special difficulty except F. Olin Stockwell. He was arrested in late November and is still held by the Chinese Communists. No official statement of the charges or of his place of imprisonment has been received in New York.

The Rev. and Mrs. James Pyke, who left North China in early February, stopped en route in Singapore. Bishop Archer cabled on Feb. 15th that they have accepted transfer to the large high school in Medan, Sumatra.

Mr. and Mrs. Thomas Harris, agricultural missionaries recently returned from Yenping Conference, have accepted appointment to similar work among the Dyaks of Sarawak, Borneo. Mr. Harris is taking a semester's special study in New York. They expect to leave for their new work in mid-summer.

The missionaries listed below are en route to the United States:

The Rev. E. E. Dixon, the Rev. and Mrs. Oscar Guinn, the Rev. and Mrs. E. P. Hayes, the Rev. and Mrs. Creighton Lacy, Mrs. L. M. McCoy and children, Dr. and Mrs. E. C. Perkins, Misses Deanetta and Elizabeth Ploeg, and Mrs. H. W. Worley.

After brief furlough periods it is expected that most of these will be transferred to other foreign fields. A few have reached the age of retirement. The balance will be absorbed into Christian vocations in the United States.

The reiterated plea of China missionaries who have returned to America is, "Don't let people here fall into the delusion that Christian work in China stops because we have left. It goes on, and the Chinese Christians merit even a greater interest in our prayers and our support."

"Any man who has not, at one time or another, gone out to weep bitterly because he dared to tackle more than he could handle, and dared to pledge more than he could fulfill, ought not to congratulate himself. He ought to be ashamed of himself."

* * * *

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William Magwood

FRANK P. FLETCHER

The Rev. William Magwood, a retired member of the New Hampshire Conference, died in Haverhill, Mass., Feb. 16, 1951 after a long period of failing health.

He was born Dec. 3, 1871 in Leeds, Canada, and came to the States when he was fourteen years old. His parents were William and Mary J. (Suiter) Magwood. He attended school in Tilton Seminary and Boston University School of Theology. Nov. 20, 1894, he married Miss Nellie E. Girdler of Whitefield, N.H. Mrs. Magwood was ever an esteemed worker and a true helpmate. Four children, all of whom survive, were born to them — Mrs. Ralph A. Burns (now in Germany), Mrs. Frederic H. Emery of Bedford, Ohio, Mrs. Colin H. McIntosh of Alexandria, Va., and William H. Magwood of Haverhill, Mass.

In 1902 while pastor at Pittsburg, N.H. and Beecher Falls, Vt., he was received on trial in the New Hampshire Conference where he served for 29 years. This period was interrupted by one term of five years in the Maine Conference and another of two years in the New England Southern Conference. Later he returned to New Hampshire Conference, in which he was granted retirement in 1941.

While in Pittsburg for a time he also served as superintendent of schools. He was instrumental at Beecher Falls, Vt., in building a church; and at Nashua, Arlington St., a parsonage. He held membership in I.O.O.F. for over 50 years. He worked successfully with young people, and in many of his charges was active in Boy Scout work. His was a well-rounded ministry. He loved his work and his people, and the simple pleasures of life.

Funeral services were held in Grace Methodist Church, Haverhill, Mass., Feb. 19th, District Superintendent Ray H. Cowen in charge. The Rev. Burton G. Robbins offered prayer. The Rev. William B. Locke, a long-time friend, gave the tribute. A delegation of ministers was present. The following day burial was made in Pine Knoll Cemetery in Hanover, N.H., where the Rev. G. B. Van Buskirk conducted the committal service.

Mrs. Magwood had the misfortune to fracture her hip shortly before the funeral. She plans to make her home with her daughter, Mrs. Frederic Emery, in Bedford, Ohio.

Don't Miss Next Week's Issue

Two of Methodism's most able scholars, Dean Walter G. Muelder, and Professor L. Harold DeWolf of Boston University School of Theology, will discuss "Truth and the Social Zealot" in next week's issue of ZIONS HERALD. Here are two articles giving a careful analysis of the work of the Rev. Jack R. McMichael of the Methodist Federation for Social Action, and Mr. Willard Uphaus of the National Religion and Labor Foundation. Dean Muelder will analyse the recent report on Korea edited by Mr. McMichael, and Dr. De Wolf will discuss the report on the Warsaw Peace Conference recently made by Mr. Uphaus.

We confidently predict that the symposium to be presented next week will do much to clarify the issues and will help churchmen reach intelligent conclusions regarding these two issues. Reprints will be available at 3 cents each, payable in advance, if orders are sufficient to justify the printing. Payment will be returned if reprints are not available.

A Great Christian Laymen Joins The Goverment

It is of intense interest, of course, to Foundry Church, where for so long he exercised such a vital leadership, that in this new national emergency the government has called back to Washington for one of the most important assignments with regard to the mobilization plans, Dr. Arthur S. Flemming. He is to serve with Charles E. Wilson, Defense Mobilizer, which means that he will be at the very top in all this nation's plans to meet the menace of Soviet Russia.

We had hoped that he might move back to Washington with his family for the duration, and that we would have them in our Foundry fellowship again. However, Dr. Flemming is going to continue his relationship to Ohio Wesleyan University and will fly back home for each week-end.

Dr. Flemming has already begun his work here in Washington. He attended our Lenten service last Wednesday night and was warmly greeted by many of his friends.

We are very proud that our government looking for the right one for this very crucial task, has said of Dr. Flemming, "Thou art the man!" — *Reprinted from Foundry Facts.*

Coronet Features Missionaries

The March issue of *Coronet* magazine describes the work of a medical missionary in Liberia, Dr. George W. Harley, and Mrs. Harley. A two-page spread with pictures, the feature cites Dr. Harley's "miracles of sciences, education, and Christianity."

Dr. and Mrs. Harley are missionaries of The Methodist Church from North Carolina. They first went to Africa in 1926 and in the last 25 years they have built a modern community at Ganta, in the interior of Liberia. Dr. Harley designed a hospital for the Liberian Government, produced the first accurate map of Liberia, planned many of its roads, aided in epidemics, and was named district health officer. Dr. Harley has 50,000 patients, who pay a biennial fee of a shilling.

Boston Area Calendar

Mar. 11 — Third Annual Boston and Ly Districts Laymen's Lenten Communion a Breakfast, Union Methodist Church, Bosto

Mar. 12 — Boston District W.S.C.S. D Apart. 10:30 a.m. Grace Church, Ca bridge, Mass.

Mar. 12-13 — New England Conferen Woman's Society of Christian Service t to United Nations.

Mar. 29-30 — Annual meeting of the Co mission on Ministerial Training, Nashvil Tenn.

Apr. 2 — Womens' Society of Christian Se vice, New England Conference Executi Board meeting, Cokesbury Book Store, 5 Boylston St., Boston. 10 a. m.-3 p. m.

Apr. 2 — Boston District Conference, S John's Methodist Church, Watertow Mass., 3 p.m.

Apr. 11-13 — Deaconess Convocation, Kans City, Mo.

Apr. 13-14 — Recreation Lab, Rolling Ridg Training for young people and adults the techniques of leading and providin good recreation.

Apr. 13-15 — New England Southern Co ference Lay Leaders Annual Retreat, Mo ponset, Mass.

Apr. 16 — Worcester District Spring Co ference, Wesley Church, Worcester, Mas Afternoon session, 2:30 — reports and bus ness; fellowship supper, 6:30 p.m.; La man's Night Program, 7:30 p.m.

Apr. 20-22 — New England Methodist St dent Movement, Rolling Ridge.

Miscellaneous Advertisements

MINISTER in foothills of Blue Ridge Mount ains wishes exchange of pulpit and par sonage this summer with Methodist minis ter Boston or nearby. The Rev. A. C Waggoner, Mount Airy, N. C. (pop. 8,000.

Looking Forward Thru THE EASTER SEASON

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G. Ernest Thomas

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A distinguished pastor, with a sturdy New England background, G. Ernest Thomas now writes, in this book, the advice he has given to the countless thousands who have come to him seeking aid. As a man who has devoted his life to meeting human need, Dr. Thomas has long recognized fear as the number one menace to mental and spiritual peace of mind. He has seen it breed sickness of mind and body and drive men and women to acts which, otherwise, they would not do. His years of successful counseling eminently qualify him to show you how your fears and doubts may be overcome.

Following Dr. Thomas' ministerial training at Boston University, he held the pastorate at St. James Methodist Church, Manchester, N. H. for four years and was for five years pastor of the Baker Memorial Methodist Church at Concord, N. H. At present he is Director of Spiritual Life, Board of Evangelism of the Methodist Church and a frequent speaker at Methodist Conferences in New England as well as throughout the nation.

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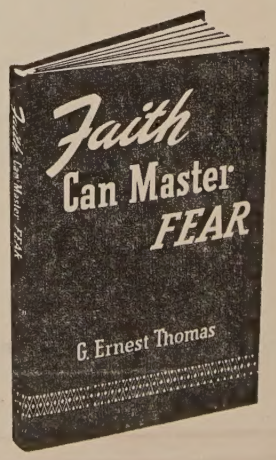

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